

S GLOBAL WAR CONTROL POSSIBLE?/

*Youth*

FEBRUARY 25, 1968

A SKATING FAN WATCHES  
CHAMPIONS IN ACTION/

CIVILIAN VOLUNTEERS DISCUSS VIETNAM



**BLESSED ARE THE PEACEMAKERS**





CAN  
MAN  
CONTROL  
WAR?



BY HARRIET AND HOWARD KURTZ / As technology progressed through the years, there came a time when teenagers could plan to devote their lives to pioneering sea power . . . then a time came when they could decide to help pioneer air power . . . then a time to pioneer in nuclear power . . . then a time for space power . . . and now the time is coming when some young men and women will make lifetime commitments to pioneer in perhaps the most difficult and most valuable breakthrough in history: mobilizing natural and human resources for the unprecedented purpose of developing, testing, and demonstrating *global compassionate power*. Even the words "global compassionate power" sound strange. What does it mean?

It is the opposite of the *power of annihilation*. For the past generation, the massive national defense budgets of major nations have been invested in a race to produce anti-human destructive forces. It used to be thought that only God could command the force to destroy mankind, but today some very human Heads of State hold this power in their hands 24 hours a day. In another ten years the heads of 20 to 30 nations may command the force to ignite the war which will destroy the human race . . . unless there is another fantastic breakthrough . . . a "miracle" power to prevent this holocaust.

**The development of this "miracle" power** stands before your generation today as its greatest challenge. Global compassionate power means the power, eventually, to prevent wars between nations. Billions are being spent to make the moon safe for human visits; but we are talking about making the earth safe for the future generations of all nations.

In the past, the men who influenced national strategy have envisioned escalating destructive military power, and have invested the nation's resources in the search for that vision. They have created that power to the extent of now being able to annihilate world civilization.

But, in the future, advancing technology and knowledge can just as well be committed to the development of the global disciplines which would prevent any nation from producing or using military force against any other nation. Charles E. Wilson, former president of General Electric Company and former director of the U. S. Office of Defense Mobilization, wrote in his book, *War Safety Control Report*: "The relentless forward march of technology can be directed toward the creation and operation of world-wide military security systems such as War Safety Control just as effectively as it can be directed toward creation of the destructive power to annihilate mankind. Public safety is an integral part of the professional responsibility which an engineer must carry."

**WANTED: men and women of vision . . .** You have an advantage as a young person. The older generation has learned a thousand reasons why there will always be war. They are unable to envision a world made safe from dangers of war. Teenagers are not handicapped by that solid, rigid block of knowledge that "it can't be done." When the older generation insists that human nature demands war, teenagers may reply, "Nonsense!"

# Youth/

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There must one day be a global safety force . . . or a world public authority, as Pope John XXIII called in *Pacem in Terris* . . . or a United Nations Safety Authority, with physical and moral authority to protect the safety of ALL nations. That is the goal for the coming generation.

There will always be war and aggression between nations, until a superior authority of some kind is created capable of preventing nations from producing offensive weapons, capable of preventing nations from mobilizing for war against other nations, and capable of stopping a war which does break out involving the largest or smallest nation.

In New York City there are already today nearly every hatred between people of different races, colors, creeds, and nationalities from all over the world, far back into history. If they are not allowed to stockpile machine guns or bombs or cannons, they will kill each other in New York. Here is a key for the designers of future world order: the problem is NOT to characterize human nature, but to control the armaments that people use to kill each other. Whenever armaments are added to hatred between conflicting groups, the hatreds are intensified like pouring gasoline on a small flame. If there is no way by which the conflicting groups can harm each other, then there comes the slow possibility that their traditional hatreds may burn down. The purpose of a proposed United Nations Safety Authority would be to prevent the use of military power to pour gasoline on the flames of conflict between nations. The conflict will be redirected to new courts of inter-nation law. New instruments



## Is man unable to take the first big step toward world peace without maintaining arms?

talities which do not today exist will have to be envisioned, created and supported in the coming generation.

**Citizens urge new American purpose . . .** Recognizing both the urgency to start *now* in exploring ways to control war, as well as the potential impact of U. S. initiative in such a world effort, a group of respected citizens made public earlier this month a recommendation that the U. S. Congress authorize the President to create a new Council on Global Safety. While the present National Security Council would continue its responsibility for day-to-day and medium-range matters of national defense, the Council on Global Safety would conduct and foster research, development and planning on an unprecedented scale to crystalize bold, safe initiatives which the United States can take to lead the world toward a future re-modeled United Nations, or new world security organization, capable of making the world safe from war between nations.

Among the citizens making this recommendation are: General David M. Shoup, retired Commandant of the U. S. Marine Corps; Elmo Roper, public opinion analyst; Mr. Wilson (quoted above); Rabbi Balfour Brickner, Union of American Hebrew Congregations; Daniel Flaherty, S.J., *America* magazine; Truman B. Douglass, Executive Vice President, United Church Board or Homeland Ministries; Mrs. Cynthia C. Wedel and Jon Regier, Associate General Secretaries of the National Council of Churches; and other secular and religious leaders.

"Man's knowledge has reached the point," says this citizens' report, where it is feasible to begin producing food, clothing, housing, warmth, health, education and welfare for the people of all nations, except that 200 billion a year is spent by the world on escalating powers of annihilation which no longer bring positive security. The people of all nations will respond to the major power which dares to pioneer the safety systems which will provide the common defense for all nations at a fraction of the cost of today's arms races." This is one group's effort at global safety.

**Living in an environment of total danger . . .** When two nations in some other part of the world used to fight with each other, the American people couldn't have cared less. It was "their" war, not "ours."

But that day is gone forever. In the summer of 1967, when war broke out between Israel and her Arab neighbors, overnight every human being on earth was in grave danger. The two massive nuclear powers, the United States and the Soviet Union, instantly were involved, on "red alert," and looking down each other's gunbarrels—or missile silos. Advancing technology has projected civilization into a new historic era. It now is as though world population was all together in a single gas-filled room. Anyone who strikes a match endangers everybody in the room simultaneously. Global war danger has become total. But this does not mean that men must stop thinking clearly.

(Continued on page 8)

# Could these headline stories be possible in

(January, 1983)

ITEM: Fighting broke out between Israeli and Syrian units in the United Nations three-mile-wide peace zone separating the two nations. Units of the Land Force of the U.N. Global Safety Authority were landed in the peace zone by helicopters and quickly ended the incident by effective use of non-lethal weapons and riot control systems. No casualties were inflicted by the U.N. constabulary. Peace was restored. The conflict was referred to the proper inter-nation law court.

ITEM: Countdown for the scheduled launching of the Apollo astronauts from Cape Kennedy was held at a stand-still for thirty minutes because low visibility on the ground delayed the arrival of the U.N. Safety Authority inspectors who control one key to the final launch ignition switch.

ITEM: The International Atomic Energy requested an additional \$10 million in its annual budget to meet the automated instrumentation inspection requirements made mandatory by a recent directive from the U.N. Global Safety Authority.

ITEM: Command and control centers at U.N. headquarters, in regional safety headquarters and in all national capitals, registered sensory indications that nuclear processes at Novo Sibursk electrical generating station were being diverted to the production of military products. A Global Safety Authority task force landed near Novo Sibursk within three hours. On the spot inspection determined that the operation was within approved safety limits for the authorized purpose of moving a mountain to increase agricultural area and for mineral mining purposes.

ITEM: Commemorating the tenth anniversary of the founding of the Global Safety Authority, the Secretary General of the United Nations today called attention to the fact that this is the first decade in modern history during which there has been no war between nations. He pointed out that had the Global Safety Authority been in existence for the decade before World War II, Hitler's preparations for war would have been stopped the first week, with very small safety strength, in contrast to the destructive force of full scale war required to stop him years later.

ITEM: The nearly \$200 billion annual budget for the worldwide arms race in 1967 gradually has been reduced to \$20 billion a year. Worldwide investment in production for consumer goods and services has increased during this time, in approximately inverse proportions.



ve had a system of global war control?



Photo courtesy General Motors





In the early days of aviation when a pilot found himself flying blind in cloud, he was in an environment of unbearable danger. There were other planes in that cloud! They could not see him; he could not see them. They were on the verge of instant collision. If they did collide, it would be before either pilot could have a reflex action for self-protection. If the collision occurred, both were dead. There is no "winner" in a mid-air, head-on collision. Man had ventured into a new world of danger where instinct was no longer valid for the preservation of life.

This is a grave parallel to today's total danger of collision between nations in war. Nations are blind to each other's interests and national traditions and patriotic motivations. They are on the verge of collision when the next confrontation is set aflame, as in the Arab/Israeli war. If nations do collide in modern nuclear war, both sides are dead for all practical purposes. There will be no time for traditional defense reactions. The global war could be over in the twinkling of an eye. Civilization has been projected into a world of new danger where instinct no longer is valid to preserve human life or national security. As with the pilot flying in the cloud, outbursts of anger, hatred, or fear only make matters worse. The pilot plays it cool or the game is over. So it is with nations in the coming years.

**Coming out of the clouds . . .** But something almost miraculous happened in that cloud of unprecedented danger. Each pilot began to be concerned for the safety of the other pilots and passengers in that cloud. In that atmosphere of unbearable anxiety and concern for the safety of others, civil aviation created the enforceable safety discipline of Air Traffic Control, committed to the safety of ALL planes. Air Traffic Control has no jurisdiction over where a plane comes from or its destination. Its jurisdiction is limited to prevent pilots from colliding with each other.

This may be the model to help us visualize a future United Nations Safety Authority committed to the safety of all nations. It would have a limited field of jurisdiction. It would not be concerned with the domestic affairs of nations or their differing domestic political or economic objectives. It *would* have authority to prevent the collision of nations in war, and prevent the killing of citizens of one nation by another nation. It would have to have whatever physical and moral force is required to enforce essential war safety control discipline.

It is not sissy stuff to be a pilot at the end of a transatlantic flight, holding an extra hour upon instructions from Air Traffic Control to avoid collision with other planes in the cloud. The rigid concern for the safety of others within a universal safety discipline is the number one law of survival for every pilot. Any principle less than the Golden Rule is unworkable in that environment of total danger. Anything less than an effective United Nations Safety Authority will be unworkable.

**First, a working model must be developed and tested.** Before a radically new product is "sold" to the public, there must first be a prototype testing period. Sample television sets had to be built and tested and demon-



## **In Air Traffic Control, rigid concern for the safety of others is the No. 1 law of survival for every pilot**

strated to the public before we were expected to invest in TV sets. New miracle drugs are put through rigorous advance testing programs before being offered to the public. Every businessman-parent of a teenager understands that progress is made this way in the modern world of change. Many new products never do come on the market because they fail their prototype testing and are not safe.

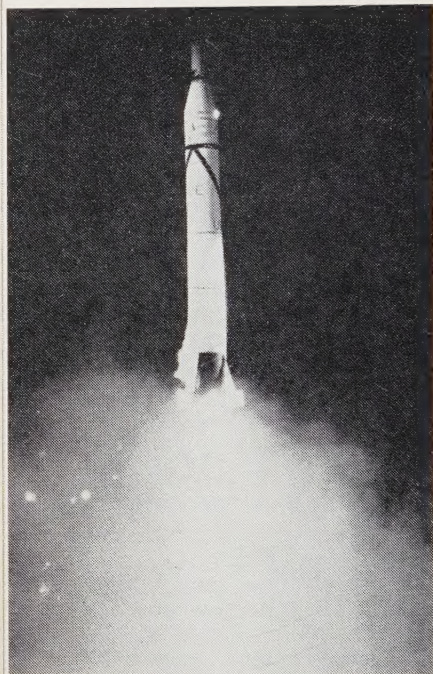
So the task of the rising generation may be to find ways to structure a ten-year prototype test development project for the global safety systems of the future. It could be a sort of working model of the restructured future United Nations and its Safety Authority. During this testing period no nation would be asked in advance to agree to submit to any such projected Authority. The United States certainly would not agree to submit to any such Authority until after it had been proven that such an unprecedented instrumentality could, in fact, guarantee the national security of the United States and its political independence . . . as well as the national security and political independence of ALL nations.

At the end of ten years of large-scale development and testing, a decision might be made that the plan was hopeless and that nations should resort to their capacities to annihilate world civilization for protection. Or, the nations might decide that sufficient progress had been made to warrant another ten-year experimental period. Or, the testing period might have demonstrated that the systems are dependable and the great sales program would be launched to show the PEOPLE of all nations the great advantages of a world made safe from war.

**What are the safety factors during the transition?** Such an historic "Project Compassion" would be *in addition to* essential national defense efforts during the ten-year period. With each stage of development, the national defense capability would be strengthened, not weakened as in premature disarmament. In the immediate and long-range future, there are no valid reasons why the U. S. should not rise to world leadership in pioneering the protective systems which people of all nations need.

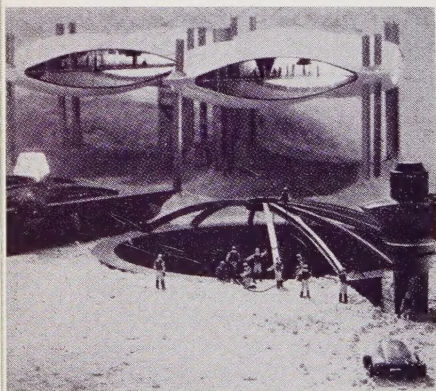
There is no need to first "negotiate" with the enemy before rising to world leadership with a commitment to *try* to develop a global safety system for the future, and to see if it could be made to work effectively. All nations would be invited to cooperate in this ten-year prototype effort, but the pioneering could go forward with American leadership no matter what nations might hold back at this point. All nations will be suspicious that this is a trick by which the United States means to take over the world, but the only way for these suspicions to be cancelled is by inviting as many nations as care to, to cooperate in all details of the testing. Before the transition ever could be made, these nations will have to be convinced that the United States will not take over and dominate the new United Nations. And the American people will have to be convinced that some future group of





Photo—U. S. Army

Under the discipline of a universal war control system, all space launchings and explorations would be cleared by the UN Global Safety Authority.



Technology and scientific know-how would be released for increased exploration, research and development in untouched areas to benefit all mankind.

international communists can not take over command of the United Nations Safety Authority.

It is your generation of college and high school students which must face this task. Young people can remain 100% loyal to their own nation, serve in their own military, and in addition "walk the second mile" and cooperate with their counterparts in ALL other nations working on the prototype models and games of the future global safety systems. An airline pilot is not disloyal to his own airline when he works on the development of future Air Traffic Control disciplines for the safety of ALL airplanes. To be committed to the safety and well being of one's neighbor does not mean harming one's own nation in the process.

**Plan your career with world peace on your mind.** Young people can project their own life-careers as pioneer in the many professional fields which must contribute to the restructuring of the United Nations and the establishment of a Safety Authority.

**MILITARY:** The United Nations Safety Authority will have to have a Land Force, a Marine Force, and an Air Force. This would be a global military service made up of men and women of all nationalities. The solemn oath now sworn by a military person to give his life, if necessary, to defend the people of one nation, gradually will expand to an even greater moral commitment to give one's life, if necessary, to protect the people of ALL nations from threats of enemies.

People will look up at a high flying plane . . . not with dread as of today that the plane may be carrying the Final Bomb . . . but with a sense of relief, as one feels at night on a dark street, seeing the police prowl and



drive slowly by. Fighter planes and bombers would be rebuilt to carry the latest scientific detection and surveillance devices, keeping night and day watch for any signs of warlike mobilization on earth. If a war broke out between two nations, the UN force would arrive within minutes by air, with riot-control and non-lethal suppression techniques to put out the flame of war with compassion. No nation would be allowed to possess catastrophic weapons, waiting only the "push of a button." Such weapons would have been outlawed, by public demand.

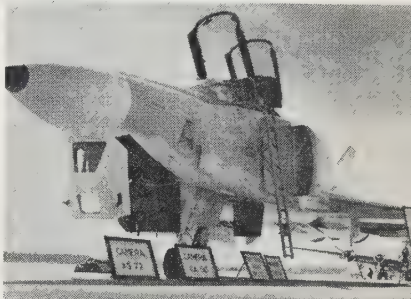
The U.N. Marine Force would monitor and tame the deepest depths of the oceans, where exploration is discovering untold new wealth and natural resources for the well-being of mankind. When world tensions are relaxed, the U.N. Land Force would work on development projects to aid underprivileged nations to gain forward momentum.

**TECHNOLOGICAL:** With the danger of war under control, science and technology could be directed toward projects for the increased well-being of the citizens of all nations. Scientists and engineers would serve, as missionaries have served, to help emerging nations reach for better things, through agriculture, education, industry, scientific know-how of their own, etc., plus research aimed at developing new weapons of protection and detection on behalf of the United Nations Safety Authority.

**LEGAL:** Today there is no really effective world law. Two factors must merge together: (1) law and (2) enforcement power. In any community, there is "law" but no enforcement power, there are merely books on

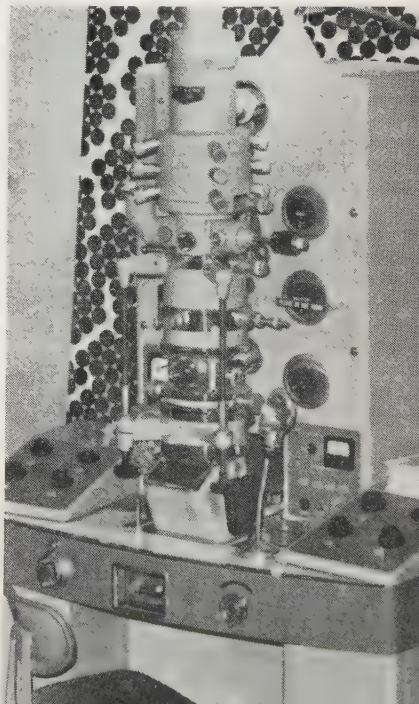
Fighter planes would be rebuilt to carry the latest scientific detection and surveillance devices. Military use of atomic energy will have been outlawed.

Photo—U. S. Air Force



Electronic control centers located at UN, regional, and national safety headquarters would be in constant contact. Space satellites would detect any war-like mobilization on earth and sound an alert.

Photo—General Motors





library shelves. If there is "enforcement power" without the restraint of law, there is tyranny. The next generation of law students will have as great a challenge as their friends in military and technical fields. Perhaps there will be even greater opportunity for careers in international law in the future because it has been neglected in the past in favor of research and development in the fields of international murder and destruction.

**ECONOMIC AND POLITICAL:** Who will control this global armaments forces management authority? Will it be international communists, making communist satellites of all nations, or international capitalists, making capitalist satellites of all nations, or an unprecedented, new complex of political checks and balances in a strengthened United Nations which will be capable of guarding the national security and political independence of all nations? The coming generation must find ways in which the less-developed nations can be nurtured, encouraged, and helped to become productive, prosperous, and self-supporting so that their profits or resources will not flow to Moscow or New York or London or Peking. This will also be a generation of creativity for political scientists and politicians.

**PUBLIC OPINION:** As a new world order forms, men and women will find challenging careers monitoring the public impact of every next major step in keeping progress within bounds of public desires and needs. If the prototype models of global safety systems prove to be dependable, then the public relations problems will increase.

**MORAL:** Those forces which find personal profit from escalating preparations for war will fight against this moral objective of peace for the world and will win, unless there is a new generation of moral leadership and ferocity based on the real world capabilities at hand for the first time in history.

**Eventually, healing must get at the causes of man's sickness.** Picketing for peace is about in the category of picketing outside a cancer hospital with a sign reading "DOWN WITH CANCER." It is not immoral. But, it does not help with the extremely difficult problem of cancer research.

The mission of men of goodwill from all religions and ethical organizations is out in the world where the trouble is, mobilizing and sustaining moral support for the agonizing task of taming man's rampant man-made dangers and man-made decisions to escalate the danger of global war without thought for the future safety of mankind.

For young men and women of great faith and hard work, there is hope for future enduring world peace and well-being for all people. ▼

REV. HARRIET B. KURTZ is a minister in the United Church of Christ commissioning as a missionary for interfaith work in the field of the future control of the forces of war and peace.

HOWARD G. KURTZ, a retired management consultant, is an engineer by training and a former Lt. Col. in the U.S. Air Force. He is president of War Control Planning Inc., Chappaqua, N.Y.

**We have the resources for global well-being,  
but is our desire for world peace deep enough?**



Photo—General Motors





# do the champions do it?

When ice skating is one of your main interests in life, you jump at every chance to watch how the champions do it. And that's why 18-year-old Alison Taylor of Trumansburg, N.Y., traveled to Philadelphia last month to attend the 1968 United States Figure Skating Championships. And it's an added extra when you can see two local skaters win a trip to Europe to represent their country in world competition.

"I skated on ponds when I was younger just fooling around with jumps and spins," says Alison. "Then I took group lessons for two years. I became friends with a girl who was taking lessons and belonged to a club. I talked to her about it, and persuaded my parents to let me join. That's really how I started. I've belonged to the club four years now."

"The club" is the Cornell Figure Skating Club at Ithaca, N.Y. It is an organization of about 100 skaters who have reserved ice time three times a week at the Ithaca skating rink.

Besides continuing lessons with a skating "pro," Alison spends her skating time practicing figures, spins, and dance patterns in order to pass the tests of the U.S. Figure Skating Association. Though skating is "just a hobby" for her, she added: "I enjoy it enough so that if I'm able to reach the top level, I'd like to teach it as a pastime."

Of special interest to Alison in the national competition was the Gold Dance Championship—a World, but not an Olympic event—since James Sladky and Judy Schwomeyer who were competing in the event are from Syracuse, N.Y., and sometimes skate at the same rink as Alison. On Saturday morning as Judy and Jim came off the ice after skating in the compulsory part of the gold dance competition, Alison talked with them, on behalf of YOUTH magazine:

ALISON: How do you feel you did this morning?

JIM: Good. Really. I think we skated well.

JUDY: Pretty good.

ALISON: What do you mean by "pretty good"?

Judy Schwomeyer and James Sladky, 1968 U.S.  
Gold Dance champs

All photos by Ed Eckstein



JUDY: There were a few faults, but everybody has them. I just hope we did well.

JIM: I think what we did was more smooth than we usually do.

ALISON: You danced a waltz, a tango, and a Viennese waltz—did you know ahead of time what dances you were supposed to be doing?

JUDY: About 15 minutes ahead of time. We didn't have time to practice them. For each dance, you have to do four patterns around the ice, except for the Argentine tango, which is three patterns. This was the compulsory event, tomorrow we skate in the "free dance" competition.

ALISON: What do you think of your competition?

JUDY: It's the best in the nation. Each couple here has placed first, second, or third in a regional competition: Eastern, Mid-west, Pacific.

ALISON: What do you think about when you're skating?

JIM: Mostly just about looking good, making a good appearance. By the time you get out there for competition, there's not much you can do about technique.

JUDY: You think about the mistakes you made previously and how to correct them. And you have to think about smiling, too.

ALISON: What do you think about when or if one of you falls?

JUDY: Getting up.

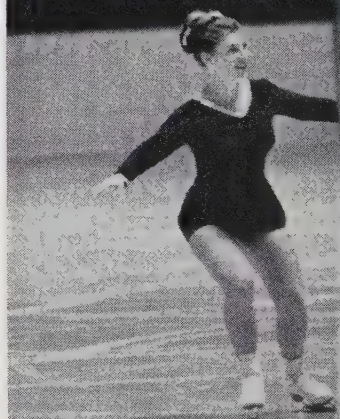
JIM: The fastest way you can!

ALISON: What do you do when the rink is smaller in width or length than you're used to normally?

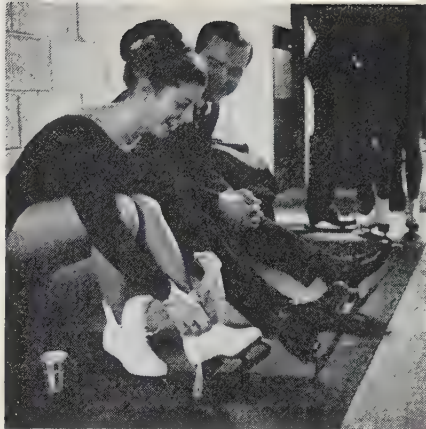
JIM: You get scared.

JUDY: No. You gear your patterns. For example, here there are very rounded corners so we'll have to vary what we usually do. ►

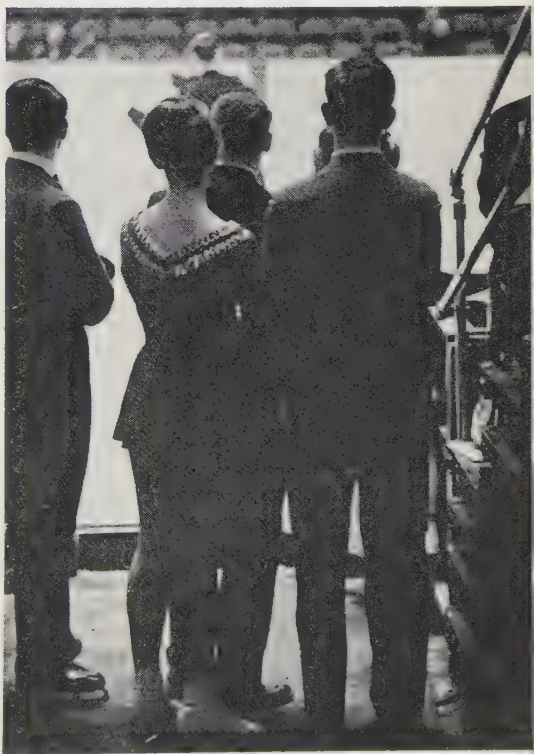
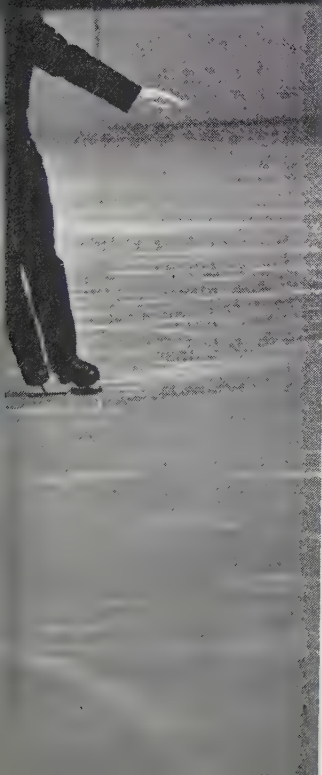
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Judy is 17, Jim is 19, and both have been skating for 13 years. Placing first in the Gold Dance event, they will be one of the couples representing the U.S. at the World Figure Skating Championships in Geneva.





## after Philadelphia...Switzerland...

ALISON: When did you two first meet?

JUDY: We met four years ago at Lake Placid, but we've been skating together two years.

ALISON: How did you prepare for this competition?

JIM: We skate regularly during the winter; summer, too.

JUDY: We've been training at the colosseum in Syracuse, about two hours every day, and then we go to Cornell on Sundays and to Rochester on Saturdays.

ALISON: Where are you in school? And what about homework?

JIM: I'm studying chemistry at Syracuse University—and I don't quite get through it all!

JUDY: We try to work it in. I'm just ploughing through high school; I'm interested in studying foreign language in college.

ALISON: Have you missed out on social life because of skating?

JIM: I don't think I'm missing anything.

JUDY: I'm missing quite a bit, but I don't mind. We moved to Syracuse from Indianapolis so as to be near Jim, and I haven't really met many people there. I don't have time. But we make up what we miss when we go to Europe!

ALISON: What influence do you think hockey has had on skating?

JUDY: It sure cuts out ice time for other skaters!

JIM: I think it helps; hockey gets more publicity than figure skating but this publicity has helped figure skating, too. People are more aware of skating in general because of hockey.

ALISON: Where do you think you will go from here?

JIM: We're aiming for the World's Championship meet in Geneva. If we make the top two here, we'll also go to the Olympics in Grenoble for the dance demonstrations.

As Alison finished talking with Judy and Jim, the three of them went to the lobby where results of the morning's event were posted. Schwomeyer and Sladky had placed first! They were surrounded by admiring friends.

"It was wonderful!" Alison said later as she left the Spectrum, Philadelphia's new arena where the competition was held. "I like watching different people skate because I like seeing the different styles. The boys were more imaginative than the girls; except for Peggy Flemming; she's something different! It's fun to watch the young skaters coming up; you wouldn't think at the ages of 10 and 11 they could do the lifts and jumps that they do. I was surprised at the outcome of the men's events. I knew Tim Wood was ahead, but I didn't really expect him to win the free skating. After I saw Scotty Allen's program, I knew he wouldn't be first. And then Petkevich came out and he surprised everyone!"

Alison's reaction to the weekend: "It was great!"

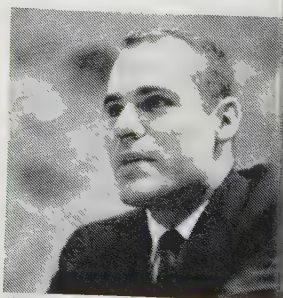


Alison feels anyone can skate and enjoy it. Having to leave Philadelphia before the final events took place, Alison missed seeing Judy and Jim place first in the free dance part of the Gold Dance competition.





# THEIR WITNESS IN VIETNAM— IN DAILY LIFE AND WORK



**"The Vietcong have never done anything to harm** any of our personnel nor the project, even though the security of our area is not considered very good by most people in Hue or by the military."

The spokesman is a young man who has just completed two years as a civilian volunteer agriculturist in South Vietnam. He's Chris Kimmel of Shelocta, Pa. The project he's describing is a rural vocational school five miles southwest of Hue, the old Imperial City of Vietnam, not too far from the DMZ.

"At the school," reports Chris, "we teach skills such as carpentry, sewing, agriculture, home economics, hat making, basketry, mechanics, civics, and community improvement. We also have pigs, chickens and dairy cattle for the purpose of teaching and providing improved livestock for the area. We urge self-help and sharing of know-how.

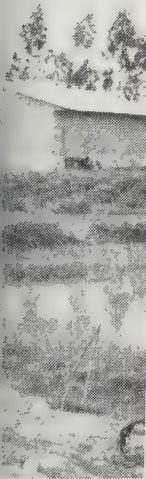
**"The important thing is we are helping the people,** something that has never been done for many of the rural people in Vietnam. We try to make them feel that their life is worth something and that they are important as individuals. We do not ask them if they are loyal Vietnamese, communists, Vietcong, or VC sympathizers—they are all welcome."

Agreeing with Chris is Mary Sue Helstern of Brookville, Ohio. She also has returned home after nearly two years of voluntary service as a nurse in South Vietnam. The hospital where she worked is near Nha Trang, an old resort city on the coast, about 180 miles northeast of Saigon.

"You can't tell the difference between a loyal South Vietnamese and a Vietcong," explains Mary Sue. "Actually, the only way that you can tell the difference is that an identification card is supposedly issued only to those who are loyal to the South Vietnamese government. When patients are treated in province hospitals, which are the city and county hospitals of Vietnam, they are required to show this identification card to prove that they are loyal. At our hospital we did not require this card to be shown. We ask the patient's name, age, and address. That's all."

"Why did the Vietcong neither harm nor harass you?," the two are asked.

**"Could it be because we do not carry weapons** and do not profess to be fighting men?" Chris asks in response. "We are working for peace, but in the process we are not killing people, destroying property, and not saying



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## ... help to all persons in need — regardless

CHRIS KIMMEL DISCUSSES IMPROVED BREEDING OF CHICKENS WITH MR. HY PROJECT'S POULTRY MANAGER. SHORTLY AFTERWARDS MR. HY WAS ARRESTED AS A SUSPECTED VIETCONG BUT RELEASED THREE MONTHS LATER. MR. HY NEVER DISCUSSED HIS ATTITUDES ABOUT THE VC WITH CHRIS.

that you are wrong and I am right—do it my way. We try to help them all to show love and concern for all—regardless. Why should they hurt us? Why should anyone hurt another who is showing him love? There are many Christian groups like ours doing different types of work in Vietnam, and none of them have received any trouble from the VC directed toward them. The practice of love has never failed us.”

“But aren’t government agencies trying to help the Vietnamese people, too?” he’s asked.

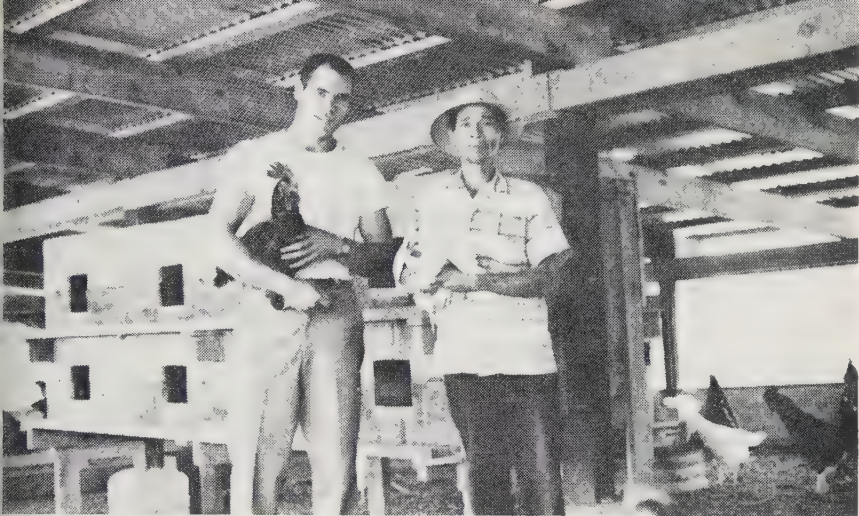
“Yes, they are trying to help the people,” Chris replies, “but just certain people. And they do it with propaganda along with the giving. They have had lots of trouble from the VC. I think that this kind of help is what too many Americans think of as showing love, and then they wonder why it doesn’t work. I think it is high time that we start doing something different from killing people, destroying property, separating families, and involving thousands of innocent people to achieve peace. There has to be some other way. I have seen that love can work in small areas. Why can’t it work in obtaining world peace? There could be no alternative other than world peace if everyone were really sincere about his love. And, after all, God has commanded us to show this love.”

Chris is a conscientious objector and his two years of volunteer service in Vietnam were his way of fulfilling his military obligations through alternative service as an I-W, a conscientious objector. All four of the American volunteers on the project near Hue were serving their I-W.

### “Why did you volunteer for service in Vietnam, Mary Sue?”

“I found myself in an enviable position three years ago,” is her quick response. “I had finished college and nursing school and worked long enough to pay off my financial obligations. I was professionally trained financially independent, single, and, I thought, too young to settle down permanently yet into that routine of daily work which I called the ‘rut.’ A little previous international traveling had shown me what new dimensions it can add to one’s life. But influencing my direction were other factors, too.”

“I was thankful. There are probably few people who have been more richly blessed than I. I have health, a wonderful, loving family who had given me an inborn and nurtured faith, a good education, a rewarding profession, and many warm, close friendships—just to name a few of my blessings. But I was dissatisfied with my own use of these gifts. I was not doing enough, I thought, to show my gratitude to both God and man, so I decided to serve a term of church-supported volunteer service. Perhaps, by doing instead of just talking, I could better pay off my debts of gratitude.”



Of course, I didn't know it then, but the experiences I had during that term of service simply increased that debt!"

Both Mary Sue and Chris are members of the Church of the Brethren. And so, it was natural for them to turn to the Brethren Volunteer Service—a short-term volunteer service program for youth and adults. "The witness of the volunteer," explains Mary Sue, "is one of living and working—often at a very mundane job—so that his Christian faith and his love for his brother are evident. Other denominations have similar volunteer service programs, including United Church of Christ, Methodist, Lutheran, Mennonite, Society of Friends, and others, whose headquarters would be happy to supply information."

During her two-month BVS training period in New Windsor, Md., Mary Sue was called to New York for an interview with Church World Service and Vietnam Christian Service personnel. Nurses are in great demand in the program of Vietnam Christian Service. "I was accepted by them into the program," Mary Sue recalls. "And I departed for Vietnam early in March of 1966, full of idealism, misconceptions, and scared stiff!"

### **What is Vietnam Christian Service?**

"In the fall of 1965," Mary Sue explains, "Lutheran World Relief, the Mennonite Central Committee and Church World Service (of the National Council of Churches) joined in forming an organization called Vietnam Christian Service in an attempt to provide a Christian presence of compassion and service in the relief and rehabilitation efforts so necessary in Vietnam. The Mennonite Central Committee administers this program in Vietnam since they have had flourishing service work in Vietnam since 1954, but all cooperating agencies pool their resources of supplies and personnel."

"Many of the workers don't have college degrees," Chris adds, "although



some have a little more schooling than high school, such as one or two years of college or technical school. There are always jobs for this kind of person, but to the person with a degree the experience will be worth a lot more and he will be worth a lot more in his work."

"What is Vietnam Christian Service actually doing?" Chris is asked.

"Throughout the whole program," Chris replies, "they have social workers, agriculturists, doctors, nurses, teachers, home economists, architects, different fields like this. Their main function is through their medical service in three hospitals. And many social workers."

**"What happens when a volunteer first arrives in Vietnam?"**

"The first two months for almost every Vietnam Christian Service volunteer are spent in language study in Saigon," Mary Sue says. "I spent eight hours a day, five days a week and four hours on Saturdays with an instructor or a tape recorder, listening and drilling, listening and drilling."

"Language and communication was for me one of the biggest problems involved in foreign service. Communication ranged from uncertain at its very best to downright painful, depending on the kindness and understanding of the other party involved, but the appreciation of people spoken to in their own language can also make language skills one of the most rewarding parts of the service."

At the completion of the period of language study, Mary Sue was assigned to the VCS project at the Evangelical Clinic, about two miles north of Nha Trang, a provincial capital of about 100,000 people.

"It is a far more peaceful place than I ever expected to find in Vietnam. An occasional act of terrorism, sounds of distant bombing, or night flare would mar the peace and quiet, but for most of the residents most of the time, it was a business-as-usual existence. Some of the Vietnam Christian Service workers are not located in areas as secure as this, however."

The clinic where Mary Sue worked is a 35-bed hospital and outpatient facility owned and operated by the Protestant Church of Vietnam.



## idealism, misconceptions, and scared stiff!

ALTHOUGH MARY SUE HELSTERN FOUND IT HARD TO COMMUNICATE IN THE DIFFICULT VIETNAMESE LANGUAGE, SHE DID TEACH ENGLISH TO SOME STUDENTS, IN ADDITION TO WORKING FULL TIME IN THE HOSPITAL WARD AS ITS HEAD NURSE. THE CLASS EVEN HAD TIME FOR A PICNIC (OPPOSITE PAGE).

serving civilians of the surrounding area, and partially staffed by Vietnamese nurses and aides. The professional staff, provided by the VCS, consists of two doctors, four nurses, and a hospital administrator. The clinic provides four types of health care—in-patient or hospital care, out-patient or clinic care, treatment of tuberculosis, and surgery (mostly eye).

**Mary Sue's specific duties were as head nurse** of the in-patient division, supervising the nursing care in the 35-bed hospital unit. She usually had two to four Vietnamese aides to assist her but rarely anyone who spoke English. "So I learned rather early to conduct my day's work in a combination of Vietnamese and sign language!"

"Since we were somewhat removed from the areas of actual fighting, most of our patients, by far, would have been sick whether or not there had been a war going on. Nevertheless, because of the number of civilian war injuries, the provincial hospitals are terribly over-crowded and understaffed and this leaves little, or at least poorer-quality, health care available for the average Vietnamese citizen, especially those who don't have money. It was from this class that we drew most of our clientele at our clinic—the poor farmers and fishermen and their families, and those unofficial refugees who left their homes for a safer area, such as the outskirts of Nha Trang, where they scratch out a hand-to-mouth existence in makeshift housing. It was among these people that I made my daily rounds.

"I feel that our presence, both as Americans and as medical people, was very well received by these people. On several occasions I heard both the patients and our Vietnamese staff and friends make the distinction that we were 'different Americans—they work for our people and don't make any money for it.'"

"Chris, even though Vietnam Christian Service projects are church-sponsored, were you in any way dependent on the military?"

**"I think everyone in Vietnam is dependent on the military,"** he replies. "We depend on them for transport of our commodities, since we operated and built our school with government PL 480 commodities which was a food-for-work program where we paid the Vietnamese for their labor with commodities. We depended on military and USAID cargo transportation. USAID is the United States Agency for International Development—a civilian arm of U. S. aid to South Vietnam."

"At our clinic," Mary Sue smiles, "we had more problems and more contacts with the military than the boys did in Hue, first of all, because we had four Western women on the project. Despite being daily surrounded by lovely Vietnamese women, American military men are homesick for 'round eyes.' And Western women are hard to come by in Vietnam."





"Did you discuss your pacifist position with military personnel? And what did they think of your work?"

"We discussed it often," Mary Sue said. "We even argued it sometimes. We had good relationships with some of the chaplains and often had them to our homes for dinner. I was surprised at the number of military men who were sympathetic to us. In all the time I was in Vietnam, I found only two personnel of the American military who had an enjoyment for what they were doing. Some of the men, of course, enjoyed being in the country and the chance to travel."

"I agree very much with Mary Sue," adds Chris. "Many who visited our rural school near Hue felt we had the best end of the deal, which I agree with, even though we volunteers did spend two years there and got approximately \$22.50 a month. Many of the military men also wanted very much to help our project out of the love they have in their hearts for these people and to give time of their own, if they could. For various reasons, of course, they couldn't get permission from their commanding officers to come back into our area. Many gave money or tried to get civic action or people to help us, and we did receive some help from civic action and helped some military civic action groups in their projects."

"**Because we were a hospital,**" Mary Sue says, "and because so many of the military could see the work we were doing, work that they could really believe in, we had many visitors and friends from the military. And it was a struggle for us not to accept some of the many things that they wanted to give us. Some things we did accept, such as surplus fruit from the PX which we gave to our patients. But these men would have practically rebuilt the place if we had allowed them to. And it was difficult to refuse because we knew that they honestly wanted to do it out of a spirit of concern for the people. But, on the other hand, we knew it would be done by the military. To the Vietnamese, it would confuse our witness as being church-sponsored. We try to avoid the confusion one patient obviously

## **military visitors often wanted to give help**

MUCH OF THE FIRST YEAR AT THE RURAL SCHOOL NEAR HUE WAS SPENT ERECTING BUILDINGS. VIETNAMESE DID THE WORK AND WERE PAID WITH COMMODITIES THEY NEEDED.

suffered when he bowed low to our doctor, saying, 'I want to thank the American army for making my eyes well again.'

"We heard news," the interviewer begins, "that some of the personnel of other voluntary agencies in Vietnam—particularly International Voluntary Services—have resigned and criticized the United States because the military was dominating their service and their service was being severely hampered by the military pacification program. How do you feel about this?"

"From talking to many of the IVSers," Chris replies, "their main concern was that they could not exist in Vietnam without automatically being connected and affiliated with USAID and the military pacification program. Any kind of work they did was considered a part of the pacification program which the volunteers really do not believe in. They do not believe in the war, so they felt that they could not be a true pacifist and serve in this respect. Maybe under their organization, which is government-affiliated in some respects, they receive their pay from the government, but it is not supposed to be controlled by the government. Yet to the Vietnamese people, it is a government organization, whereas our Vietnam Christian Service, being sponsored by the churches of America, we work in the name of the Lord. By the examples we set, by the way we do things, the churches through which we work, and the people whom we work through, the Vietnamese realize that there is something different between our work and the pacification program that the governments are doing."

"For me," Mary Sue says, "the crux of the matter is the fact that IVSers receive their pay from the government and we do not. We can say that we are here first as Christians, secondarily as Americans."

**"The main things that need support in Vietnam** are educational and medical programs," Chris comments. "For example, the majority of the people are not necessarily hungry. Many may have malnutrition because the people don't know how to prepare the food and the right foods to prepare. It's the lack of education, not lack of money."

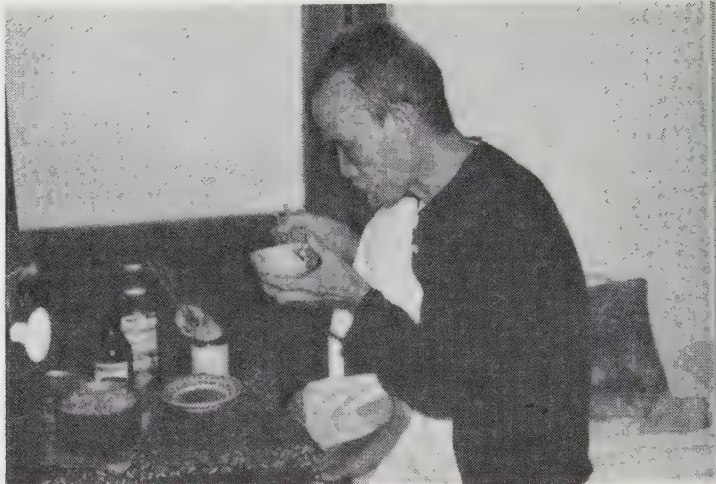
"And it is not because the food is not available," Mary Sue adds. "They could grow it themselves. The land is rich. Crops can be grown in every season. During the French colonization, they were feeding themselves and exporting rice to the rest of the world."

"Certainly without the war," Chris says, "there would not need to be any hunger in Vietnam, because of the resources of that country."

"How goes the war and what's the solution?"

"When I was in militarily-secure Nha Trang, my information about the war was not nearly so complete as is available in this country. We had no radio and telephone and the newspapers were either U. S. armed forces or Vietnamese language media. And since mine was a non-political job and I was working with people who, for the most part, were affected by politics





... help them feel their life is worth something

EYE SURGERY WAS A SPECIALTY OF THE EVANGELICAL CLINIC NEAR NH TRANG. FOR THIS MAN (ABOVE) SURGERY REMOVED A CATARACT FROM HIS EYE AND HE CAN SEE HIS RICE BOWL FOR THE FIRST TIME IN MONTHS.

only on election day, if at all, I am little help in regards to politics. But among the Vietnamese people I knew and worked with, I sensed only two common feelings: First, they are sick and tired of war and live in hopes of peace when they can return to their home villages and live in safety; second, they view the division of their country and people as artificial and hopefully temporary."

**"What's the responsibility of the church in Vietnam?"**

"I believe in what I have been doing for the last two years," Mary Sue replies, "And I believe this is a part of the church's responsibility in South Vietnam. This program and related ones should be supported by the church with money, with prayers, with encouragement, and with sons and daughters and parents. For the kind of aggressive peacemaking I'd like to see the churches do in Vietnam, I feel it's too late. You can't make peace when war is being made. You can heal, you can teach, but you can't make peace. It is the responsibility of the church to remember that there are other places that are not Vietnams yet. While I don't want to see the program in Vietnam decreased, on the other hand, I don't want to see the church have to rush people into another area because a war like this has come about."

"And often it is too late then," Chris adds. ▼

## **"Blessed are the peacemakers . . . the Sons of God."**

Peacemakers . . . peacemakers. Vietnam's number one need. Lord, just who are the peacemakers, anyway? Not just here in Vietnam but everywhere in the world—who are really the peacemakers? Are they the protest marchers with their specific but idealistic "answers" for peace in this conflict? Are they the soldiers who risk their necks in line of duty to secure peace—or at least pacification—for a few more people for a few more days? Are they the legislators and world leaders who hold the power to negotiate peace but who also establish unreasonable conditions necessary for negotiations to begin? Or are they perhaps that vast number of people, confused and discouraged by the "Vietnamania" of press and public expression, who simply retreat from consideration of the situation at all? Lord, who are really the peacemakers—those worthy to be called your Sons? And where are they now when they are needed so much?

They're here, at work all over in my world. You just mentioned some of the things that they are doing. There are many ways to make peace. For example, You. What did you do today?

Oh, no, Lord. Not me. I didn't do any peace-making today. In fact, I didn't do much of anything. Let's see: I just sat with a premature baby for a while, encouraging it to breathe; gave an old lady some headache medicine; bandaged a thumb where a skin graft covered the piece blown out by a grenade. And what else? I helped the doctor remove stitches from an eye now minus its cataract; I emptied urine bottles; and spent many frustrating minutes trying to understand and be understood on nearly every subject from abdominal pain to how to record temperatures on the charts. No, Lord, I didn't get much peace-making done today.

Child, you're thinking of peacemaking strictly in terms of ending the warfare in Vietnam, aren't you? But peacemaking can also consist of waging war against pain and disease, further the cause of human dignity by the sharing involved in communication. Even striking a blow for cleanliness and order where they are lacking is a part of the business of peacemaking.

I see your point, Lord, but even on these terms my day wasn't quite as conducive to peace as it sounds. You see, the baby died and the graft on the thumb sloughed off. At least half of what went on under the attempt at communication was guesswork and polite head-nodding, and the temperatures still get recorded wrong sometimes. But worse than that, Father, I lost my temper and raised my voice to the girls because they untruthfully told me certain treatments were done. I spoke pretty sharply to a patient coming from nearby with a minor disease of several days' duration who said he didn't know we don't have clinic today. (Who knows? Maybe he really didn't know but he was only about the tenth person on a busy Saturday morning to use that same excuse.) No, Lord, far from being a peacemaker I'm often a raging war within myself. Just like St. Paul said: ". . . the good that I would I do not; but the evil which I would not, that I do." Oh, no, Lord, I'm not peacemaker calibre at all. I just don't have what it takes. . . . I'm much too . . . too . . . well, too human!

Child, haven't all my children been human but One? Yet they're the tools I choose to use in building my world. They're my peacemakers!

—MARY SUE HELSTERN



You don't have to do something psychedelic or way-out to enter YOUTH's 1968 Creative Arts Award Competition . . . all you have to do is do something original! Do your own thing! It can be a poem, a short story, a descriptive paragraph, a prayer—or a sketch, a watercolor, a woodprint, an oil painting—a photograph or a piece of sculpture. If you write, draw, sculpt or do photography, why not consider entering this year's competition?

Here are the rules and guidelines:

1. You must be younger than 20 years of age.
2. Your entry must be your original work. It may be something done as a school assignment, something done for your own enjoyment, or something done especially for the competition—but it must be **yours**.
3. Each person may submit a total of five entries.
4. Each entry must be identified with the title of the work, your name, your age, your home address (street, city, and state). We would also be interested in knowing your local church affiliation.
5. CREATIVE WRITING ENTRIES WILL NOT BE RETURNED—so please make sure you keep a copy of your work(s) for yourself.
6. All contributions must be mailed by no later than May 1, 1968.

Twenty-five dollars will be given to each young person whose piece of creative work is reproduced in YOUTH magazine in August 1968. Entries may be made in the following categories:

# CREATIVE ARTS 1968

**CREATIVE WRITING** / We welcome any type of creative writing you wish to submit—poetry, fiction, essay, editorial, humor, satire, true-to-life story, drama, whatever you feel like writing. Again, we would remind you, Creative Writing entries will NOT be returned.

**ART WORK** / You may submit any type of art work which can be reproduced in YOUTH magazine. This includes paintings, sketches, mosaics, prints, gags or editorial cartoons, story illustrations, graphic designs, or abstract art—any art expression of your own ideas or feelings. Due to mailing limitations, the size of the art work should not be larger than 12" x 15".

**PHOTOS** / Send us a black and white print of the photo you wish to submit. There is no limitation on subject matter. The print should not be larger than 12" x 15" nor smaller than 4" x 5" in size. Place your name and address on the back of each photo so that it can be returned to you.

**SCULPTURE** / If you've done a sculpture, mobile, paper folding, or wood carving which you'd like to submit, send us one photo or a group of photos which best present all the dimensions of your work.

Send your original piece of creative expression to CREATIVE ARTS YARDS, YOUTH magazine, Room 806, 1505 Race St., Philadelphia, 19102. After the judging is completed, all entries, other than Creative Writing, will be returned.



## TOWARD A PROLIFERATION OF HUMAN LOVE

O God, we are tired of being compelled to hate in megatons and to love according to Robert's Rules of Order. We are tired of conventional goodness in an unconventional world.

Our weapons have proliferated, but not our love. We have rejected unconditional love as a softening influence—a threat to religious morality and to the American way of life. And for all love that is not directed toward the "right" people in the "right" way we have a word: "illicit."

O God, for whom no genuine love is illicit, have mercy upon us for being so timid about the one thing that matters; and teach us again how to rejoice with one another honestly, freely and without caution. In the face of old and new hatreds in the world, give us courage to love on a grander scale than ever—in cinemascope and living color! Grant us the experience we need and fear most: a full epidemic of human, warm-bodied love.

In the name of Christ whose passion for the world was complete and unrestrained, we pray. Amen.

—William T. Joyner